Gods Call to Unconverted

SINNERS

To turn to the Lord.

Plainly ſhewing every poore Sinner the miſerableneſs of his eſtate, and how great an enemy he is to himſelf; that though the Lord be daily calling him, to turn and live, and profeſſeth he delights not in the death of a ſinner; yet for all this he will go and die.

ALLSO

The Happy Condition of the People of God, in that they have ſuch a Father that had rather ſee their Converſion, then Condemnation.

And laſtly, to the Terror of Wicked and Ungodly men is ſet forth: That if they will not turn to God that they may live with him in Heaven, they ſhall dye, and be tormented with the Devil and his angels in hell fire. Matth. 18. 3. *Except you be converted, and become as little children, you ſhall in no wiſe enter into the kingdom of heaven.*

By T. P.

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BRITISH MUSEUM

framed reflection her book

Gods Call to Unconverted
SINNERS.

Ezek. the 3. Chap. 11. verse.

Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked, but that he turn from his evill way and live; turn ye, turn ye from your evill wayes, for why will you dye O house of Israel!

THe Great God that made the Heaven and Earth, and all the living Creatures therein, and hath Redeemed you by his Son Christ Jesus; You that were lost and undone Sinners, to you hath he sent his Gospel, the glad tydings of peace, and to you hath he given this priviledge, that as many as believe on him shall have eternal life; as many as turn to him shall live. and those that turn not, shall dye. This is the unchangeable will and Law of God, that wick-

wicked men must turn or dye. For see the very words of Christ Matth. 18. 3. Verily I say unto you, except you be converted, and become as little Children, ye cannot enter into the Kingdom of heaven. And John 3. 3. Without holinesse no man shall see the Lord. And in the 11. Psal. ver. 5. The Lord loveth the Righteous, but the wicked his soul hateth. So that it is brought to this, that wicked men must turn or dye.

1. From which words you must observe, First The pitty and love of God to lost undone soules; that he condescends to reason the case with them thus, Why will you dye? That the Almighty and powerful God should stoop to dust and ashes; Herein is his great love shown, That he delighteth not in the death of a sinner, but rather that he would turn and live. God would not have them go in the way that leads to Hell, but calls to them daily by the mouth of his Prophets, to turn and live; and tells them, there is no peace to the wicked, Isa 48. 11. Isa. 37. 21. God tells them, the love of the world is enmity with God, and if any man love the world, the love of the Father is not in him. Yet for all this, worldly they are, and worldly they will be: If the way to hell be through the world, then to hell they will go.

By

Oh that men would see the folly of their own wayes, and turn to the Lord! Then should they see the Lovelinels and Beauty that is in the wayes of God; and the Torment and Anguish that follows the love of the World! Oh that wicked men would thus converse with their own Souls! Is it so, that I must turn or dye, must be converted, or condemned? 'Its time for me then to look about me; how have I faithfully ventured the loss of my precious soul these many years? how comes it to pass that God should take more care of my soul, then my self? Oh God forbid that I should neglect this any longer? Must I turn, or dye? Oh happy day! oh happy hour that is that's left me to Repent in! Now will I set on a resolution to get assurance of my salvation, before I give any sleep to my eyes, or slumber to my eye lids. By the grace of God I'le resolve presently to turn, and to forsake my former courses, and give my self up to the gotvance of the Lord God. Shall the Lord be thus compassionate to my poor Soul, as to delight in my Salvation? And shall I Miserable Wretch delight in my Damnation? shall God say unto me, turn? and shall I not resolve to turn.

1. Consider first, That it is the inviolable and unchangeable Law of God, that wicked men must turn or dye. Romans 8. 8. So, if any man be in the flesh, he cannot please God. Psal. 11. 5. The Lord loveth the righteous, but the wicked his soul hateth. Psal. 7. 16. The wicked shall be turned into hell, and all the Nations that forget God. These Texts are plain enough to the view of every poor soule; If thou art one that believest, here is enough to satisfie thee, that wicked and ungodly men they must either turn or dye; be converted or condemned; if you see not, 'its because you are wilfully blind: To what purpose doth God send his Messengers to warn you? if you will not believe God by the mouth of his Prophets, who doth intreat you to be reconciled, yet you lend the deaf ear to them; Yet let me tell you, if you will not hear the voice of God here pronouncing sentence of Salvation to you, yet you shall hear his voyce pronouncing the Sentence of condemnation against you hereafter.

I beseech you therefore as you love your soules, not to quarrell with God and his word, but stop to it. Are you yet unconverted? know this, that ere long you must be converted or else condemned. I beseech you there-

therefore neglect not your own happineſſe any longer, leaſt you be guilte of your own blood, Read but the 8. verſe of this 33. of Ezekiel, and you ſhall ſée how the caſe ſtands; When I ſay to the wicked, wicked man thou ſhalt ſurely dye. If thou doſt not ſpeak to warn the wicked man of his way, the wicked man ſhall die in his iniquity, but his blood will I require at thy hands. You ſée there is that the Miniſters of the Goſpel muſt preach, and you muſt hear; and let me tell you, it is eaſier to hear of hell then feell it, and yet though you think it a unwelcome Doctrine, that the Miniſters of the Goſpell ſhould gall your tender ears with truths that ſéems ſo harſh and grievous: Yet it is the duty of every faithfull Miniſter of Chriſt, to deal truly and faithfully with ſouls; for we ſhall in no wiſe eſcape, unleſſe we ſtrive to enter in at the narrow way which leadeth unto life: For Salvation or Condemnation will ſuddenly bring all things to an end; and when it is too late, we ſhall here ſome crying out (what have I done? what ſollish courſes have I taken? upon what low accounts have I ventured the eternall welfare of my poore ſoul? would I had but conſidered this a little before? but alas now it is too late, the Sentence is paſt, and I am hurryed into ever-

lasting destruction.) Consider this all you that forget God; That your day of pleasure will last but a little while; your Laughing will be turned to Mourning: your Joy to anguish, your small and short pleasures here will be turned to eternall pains and torments hereafter.

2. Consider this all ye wicked and ungodly sinners, that if you will but yet unfainedly turn to God, it is his promise that you shall live and not dye. The Lord protesteth that he takes no delight in the death of a sinner, he had rather they would turn and live. God doth not shut up the door of mercy against you, but you shut it against your selves: mercy staies for you; patiently waits for you, yea Christ himself waits for you: Oh how happy might you be, if you would but turn to him! and if you turn not, here is a messenger of wrath, death to be pronounced against you; there is a wrath that you are already under, and a death you are born under, and if in you have brought this death upon your selves: There is also another death, which is a remediless death and a much greater torment then the first Death, and this death falls on all those that are unconverted. God first offers you mercy, if you will turn? and to those that will not turn,

he sends this message, that they must expect nothing but condemnation. If you will come at the call of Christ, you shall be converted? If you will become new creatures, Gods hath not a word of Damning Wrath or Death to speak to you? but on the contrary, Life, and Joy, and Peace, Heaven and happiness: the oldest sinner, the worst sinner of you all, if he will but turn, he shall have Mercy and Salvation. Oh then if you love your Soules turn! build on Christ the Rock and New Foundation, Learn to mortifie the flesh and live after the Spirit.

If you will but turn, and come into a way of mercy, the Lord will be ready to entertain you. If you trust in God for Salvation, he is ingaged by his promise to save you.

The Lord will be a Father to none but his children; he will save none but those that forsake the world, the flesh, and the Divel, and that come into his family, to be members of his Sonne, and have communion with his Saints. But if they come not to Christ, and are condemned, 'tis long of themselves. for Gods dores are open, and he is still ready to receive you if you turn to him with all your heart, for his promises are yea and Amen, and he will not fail in the least tittle of what he hath said; if you repent, you shall be saved;

and

and if he hath said, they that repent not shal be damned, his words shall be fulfilled; For God is truth, and in him there is no lye.

3. Consider this, That God taketh delight in mens Salvation, but not in their Damnation; He had rather they would turn and live, then go on in sin and dye: the conversion of sinners is the delight of his soul, yet that Justice might be executed, and his Truth fully vindicated; God is resolved, if you will not be converted, you shall be condemned; Yet God is so far your friend and against your Condemnation, as he beseecheth you to be reconciled; warns you of the danger you lye in; sets before you Life and Death, and desires you to accept of his mercies, and not to damn your own souls; but if this will not do, then he is resolved on your Condemnation, and commands his Prophets to say unto you these words (O wicked man thou shalt surely dye!) It is in vain for you to look for heaven, or to hope for it, for it can never be while you remain in this unconverted, dark and dead condition for in this state you are his enemies by nature. Yet for all this, the Lord taketh pleasure in the conversion of his enemies: For if God had rather you were Damned then Saved, he would not then so much in-

treat

treat you by his daily kindnesses, by giving you all the means of this life to lead you to Repentance; he would not set so many Examples before your Eyes, no nor wait on you so patiently as he doth from day to day, from year to year; these be not signes of one that taketh pleasure in your death.

If it had been his delight to have seen you go to Hell, how easily could he have done it long agoe? how easily before this time could he have catched thee away in thy sins, with a Curse, or an Oath, or a Lye in thy mouth in thy Pride in thy Drunkenness, in thy deriding the wayes of God? how easily could he have stopped thy breath, or tamed thee with his Plagues, and made thee sober in another world? how easie a matter is it for God to rule the tongue of the Blasphemer Ryler? tye the hands of the most Malicious persecutor; God can make them know that they are but Worms: If God should but frown upon any sinner how soon would he drop into the Grave?

If God should give Commission to Angels to go and destroy ten thousand sinners, it would quickly be done? how easily can God snatch sinners away in a moment and set them before his Dreadful Majesty, where he shall see ten thousand times ten thousand glorious

rious Angels waiting at his Throne, and thou at the Bar pleading thy cause. Should they say thee these words (What hast thou more to say against thy Creator? his Truth, his Servants or his holy ways; now plead thy cause, what canst thou say in excuse of thy sins? now give an account to thy Maker of thy life, of thy time, and of all the mercies thou hast had.) Oh how would thy stubborn soul have melted, thy proud looks have been beaten down, thy stout and proud words turned into speechless silence. A word of his mouth would take thee off this present life; If he should say unto thee, live no longer, for I will be in hell, thou couldst not disobey? what canst thou say? doth the Lord take pleasure in thy death? surely he is tender. If he did, he would not, he could not have given his Son to redeem us from death. Oh if then would not have sweated drops of blood for us had he taken pleasure in our death, he would not have been so long in fastings, praying all night; nor yet would he have suffered his bitter and cursed death upon the Cross, pouring out his soul a Sacrifice for our sins, if he had delighted in our death. If you had but heard Christ bemoaning the estate of this wicked and impenitent people, in Matth. the 23. and 27 verse. Oh Jerusalem, Jeru-

salem,

ſalem, how oft would I have gathered thee as a Hen gathereth her Chickens, but yee would not. If you had heard Chriſt on the Croſs praying for his perſecutors (Father forgive them, they know not what they doe) would you thought he had delighted in the death of the wicked. If you will not believe this, you have the Word and the Oath of the Lord for it, and dare you queſtion the Word of God, or the Oath of God: for God hath ſworn that his pleaſure is not in their Death, but in their Life, as in Hebrews 6. 13 16 17, 18. verſes.

Be intreated therefore, oh thou unconverted ſinner that hearest theſe words, to ponder a little with thy ſelf, who it is that taketh pleaſure in thy damnation: Certainly it is not God he hath ſworn he takes no pleaſure in it. You dare not ſay you ſwear, and curſe, and lye, and blaſpheme, and drink, and doe all this to pleaſe God: neither doe any that bare the image of God, take pleaſure in your death: God knows it is ſmall pleaſure unto his ſervants the Miniſters of the Goſpell to ſee how madly you venture your Eternall Eſtate, and how wilfully you run into the fiery flames of Hell.

'Tis ſmall pleaſure for any of the ſervants of God for to ſee your careleſneſſe

in

in the wayes of God. Who is it then that takes pleasure in your death? none but the three deadly Enemies of your Soules, the World, the Flesh, and the Devill.

The Devill takes pleasure in your sinne and death and you cannot please him better then to see you run into all manner of uncleanness, to see you Drunk, to hear you Curse, and Sweare, and Lye, this is his delight. It is the delight also of wicked men, and it is pleasing to your flesh; It is the flesh that would be pampered, that delights in Sports, in Lust, in Jolenes, this is the God you serve.

Oh wretched Sinners! Oh miserable undone Souls! should the Flesh be pleased before your Maker? will you displease the Lord, to please your brutish Appetites? Is not God worthy to rule the flesh? if he shall not rule it, he will not save it? then what will become of it? I fear it is preparing for its own Displeasure. Doest thou love strong Drink, and sweet Morsels, and thy Ease, and Sports, and to be some body in the World? But doe you love the Curse of God with it? Do you love to stand trembling at the Bar of God, and to be judged to everlasting fire, and to be tormented with Devils for ever? Are thy pleasures here on

Earth

Earth which endures but for a time, with the suffering of Eternall fire.

Consider these before you go any further, which I am sure every man hath reason to consider, that hath a soul to save or lose.

Therefore if you will go on and dye, rather then turn and live: Remember it was not to please God, but the World, the World, and the Flesh; And if men will damn themselves to please themselves, and run into endless torments for delight, and have not the wit, nor grace to hearken unto God or man that would reclaim them, what remedy, but they must take what they get.

4 Consider this also, That the Lord hath quit himself of the death of sinners; If they are condemned, it is long of themselves, they dye, because they will dye. O unprofitable, rebellious Children, that will not hear the voice of their Father. May not God say to you as he said concerning his unprofitable Vine-yard, Isa. 5. Chap. and 1, 2, 3, 4, verses, Judge I pray betwixt me and my Vine-yard: What could I have done more that I have not done in it? I planted it in a fruitfull Soyl, I fenced it and gathered out the Stones, and set the choycest Vines, yet it will not grow and bring forth fruit. Thus may God say, and lament over England.

By

Oh unprofitable England, what shall I doe with you? I have planted you a glorious Church; I have watered you with the dew of the glorious Gospel; I have made you Men, and endued you with Reason, I have given you a Righteous Perfect Law, and you have broken it; you have despised my Gospell, you have undone your Soules: may not God in Justice take the Light of his Gospell from us, and give it unto others that may make better improvement of it, to his Honour and their eternall welfare. What could God have done more then he hath done for us? Hath he not waited long on us? hath he not intreated us to turn by the mouth of his faithfull Ministers? hath not his Holy Spirit been often stirring with our hearts, and saying to our Soules, (turn, turn, sinner, whether art thou going? What art thou doing? Doest thou know what will be the end? How long wilt thou hate thy friends, and love thy Enemies? when wilt thou deliver up thy self unto God, and give Christ Jesus thy Redeemer full possession of thy Soule? When shall that once be?) Hath not the Spirit thus pleaded with thee? hath not Life been set before you, and the Joyes of Heaven? And hath not the certainty of the everlasting torments

of

of the Damned been declared to you. If you dye now, it is because you will dye: You will not have this Man to raign over you, Luke the 19. Chapter, and the 14. verse.

O you foolish people, and unwise; Why do you requite the Lord thus? Isaiah 1. 2, 3, 4. verses. Why doe you forsake the Lord for nothing? why doe you neglect Eternall Life, to hunt after the Chaff and Feathers of this World? Wherefore doe you spend your money for that which is not bread, and your labour for that which profiteth not. Isaiah 55. Chaper, 1, 2, 3. verses. Awake now and see your own folly; Seek the Lord while he may be found: Call upon him while he is neere. It is the Lords promise, If the wicked man will forsake his evill way, and the unrighteous man his thoughts, and turn to the Lord, he will have mercy on him, and to our God, and he will abundantly pardon. The Divell cannot pardon sin, no, it is in Gods power only: And as it is in his power only to pardon, so he hath a will to pardon, for oft hath he proclaimed his free invitations to poor Sinners. Revelations the 22 Chapter, the 17. verse, Let him

that is a thirst come, and whosoever will, let him come and taste of the water of life freely.

Oh stiff-necked and uncircumcised in hearts and ears, that thus are willing to ruine themselves; when God hath called, you would not come: How know you how soon you may provoke God to resolve you shall not taste of the Wedding Supper? If you dye unconverted, all the world cannot save you. Oh wretched sinners! why will you be so cruell to your selves? Know you not this which is a reall truth, that you must turn, or burn? If you keep your sins, you must keep the curse of God with them: You love your Lusts, your Drunkenesse, your Gluttony and will not let them go; would you have them bring you to Heaven? If you expect that, it is impossible; for there entreth none that is unclean. Revelations 21 Chapter, 22. verse. For what communication hath light with darkness? Or what concord hath Christ with Belial. You see then I hope by this time the case is clear, that you must resolve to turn or dye.

Object. But you will ask me, how shall we turn, we have no power of our selves?

I will therefore give you a few helps by the way, before I conclude.

If you sinfull soul that would be converted, and turn to the Lord, Consider the necessity and nature of conversion, you must here consider,

1. From what you must turn, that is in a word, from carnall self, from the flesh that would be pleased before God; from the World that is the enticing bait to ruine your souls; from the Divell the secret Angler for your souls; and from all wilfull sins: and then you must turn to God the End, and to Christ the way to the Father.

2. Helps this, Attend upon the word of God, that is the ordinary meanes to turn souls to God; be often in hearing, Reading, and Meditating upon the holy Scriptures.

3. Be frequent in Prayer to God, confesse and lament before God your former lives, beseech God to pardon what is past, and to give you his Spirit to lead you into his wayes, and beg of him to be your guide and your keeper to save you from all the subtile temptations of the Divell, who watcheth for your souls.

4. Give up your self wholly to the Lord Jesus Christ, the true Physitian of your souls. John 13. 6. For there is no other Name under Heaven by which you can be saved. 'Tis he is the way, the truth, and the life, there is no coming to the Father but by him.

5. If you mean to turn to Christ, do it heartily; trust God with all you have; entertain no low thoughts of God: let this be upon your hearts continually: That God is able to save to the uttermost, all that come unto him by faith.

6. And lastly, Be sure to neglect no time, but do it speedily. To day while it is called to day, hear the Lords voice, and harden not your hearts: If you be not willing to turn to day, you will not be willing to turn to morrow: call this to mind, that as long as you neglect this work, you are under the guilt of many thousand sins, and under Gods wrath, and you stand at the very brink of hell. Up then presently and fly as for your lives, for you have stain too long already, and wronged God too long. For God sake therefore turn, if not for his, oh for your own precious souls sake resolve to turn and live: stand not wavering

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any longer, for it is not a matter of trifling, but of Eternall moment, for if you dye in your sins, you dye eternally, and then you are undone for ever.

Let me add one Vse more, which shall be of Terror to affrighten those that are not resolved yet to turn.

Vse. You unconverted sinfull wretches that allwayes vex the Holy Ghost, as your Fathers did, so do you. know assuredly, that the righteous God will not be mocked: For if you turn not, you shall surely dye, and be damned: its as sure as if it were already done, at the dreadfull day of the Lords appearing: the Hills nor the Mountains shall not hide you from the presence of the living God. Are not you one that do neglect the tender offers of the Gospell? have not you turned your backs against God? Is it not just then that God should turn his back against you? when you call and cry unto him, have you not deserved this sentence to be pronounced against you, Goe ye cursed into everlasting burnings? What shall I say to you? Oh you careless unregarding soules that wilfully run into your own destruction! what can you say when you appear before the great

God,

God? can you lay the blame on him? no, you cannot, he hath left you without excuse, for he hath done his part as to our salvation, if we dye then, it is because we will dye, and will be damned: had you been but willing to have been saved: you might have lain with Lazarus in Abrahams bosom, but now you must to the grief of all your friends, be tormented in hell with Dives, and shall not have this request granted you. To have one drop of water to cool your tongue: Whereas you might have injoyed heaven and happiness after death, if converted: now you shall injoy nothing but hell and horror, because you dye unconverted.

Therefore be perswaded all ye poor miserable souls that are as slaves of Satan, be perswaded while you have a day of grace to turn and live, and not to go on in sinne and dye.

AP 57

Which shall be the daily prayers of your poor and unworthy Servant for the sake of Christ.

T. P.

The end of all is, Sinners turn,
Lest in hells flames thou ever burn.

FINIS.

Courteous Reader, theſe Books following are ſold by *Charles Tyus* at the three Bidles on *London Bridge*.

The wiſe Merchant, or the Pearleſs pearl by *T. Calvert*, Miniſter of Gods Word in the City of *York*.

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Englands Golden Legacy, or a brief deſcrip-

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Gods Message from Heaven to sinners on Earth. by T. P. B. of D. L.

These five last are but pence a piece, and very seasonable for these sinfull times in which we live.